

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, NOV. 4, 1915

NEW SERIES, VOL. XVII, NO. 44

KINGDOM BRIEFS

Billy Sunday Engages to go to Kansas City in April.

The clerks who have sent us copies of the Associational minute have our hearty thanks.

Rev. B. R. Hughey, of Coldwater, has spent two weeks at Coopers' Well seeking restoration of health.

There were 110 additions to the Shreveport Church in the meeting in which Dr. L. R. Scarborough assisted.

Rev. A. J. Preston, once pastor at Tupelo and Crystal Springs, is to preach the sermon to the Alabama Convention.

Bro. T. F. McCrae, a missionary in China, a first honor graduate of Mississippi College, now has a son in the college, a fine young man.

The Church at Wynne, Ark., has had a good revival, 37 additions to the Church, twenty-six by baptism. They are looking for a pastor.

At the Convention will be a good time to pay your subscription to the Baptist Record. Look up the representative and ask him for a receipt.

J. H. Dew is assisting Pastor J. D. Franks and the Durant Church in a meeting. This will keep some of the brethren from the Convention.

Mr. R. Dyckerhoff, a native of Germany, died recently in Texas, leaving nearly \$17,000 to Buckner's Orphans' Home. He was not a Baptist, but put his money where it will do good through the coming years.

It just will sound "funny" somehow to a Baptist to read in the New Orleans Christian Advocate a reference to the "Northern Methodist Church" as our "sister denomination." In the name of all that's fraternal what is all this talk about union for anyhow?

The New Hebron Baptist Church has called Rev. Jack Cranford as their pastor. Bro. Cranford is at present pastor of the Kingston Baptist Church at Laurel. He has accepted the call and will begin his work with the people of New Hebron the first of December.

Rev. Jas. A. White becomes the general secretary of the B. Y. P. U., with headquarters in Chicago. We take it this is the Brother White who went from Quitman, Mississippi, as a student in the S. B. T. Seminary and later became circulation and sales manager of the Baptist World.

We will have the best and highest assortment of books at the convention we have ever shown. Look for our display in the church and make yourself easy there. We have nothing but appreciation for the rapid growth in the book business, and believe we can serve you as well as anybody. We are trying to build up in Mississippi an institution that will strengthen every good cause among us. You can help us and we can help you.

The Religious Herald says that the reports of the Foreign and Home Mission Boards show that the expense of printing the Journal and Home Field and other printing over and above their income from subscriptions and advertising, is \$12,744.06. This does not include salaries of editorial secretaries, office expenses and traveling expenses. If these were added it would, according to the same paper, make an expense account of \$20,000. The question is raised whether this expenditure or some part of it could not reach more people and bring more results if used through the weekly denominational paper. And yet the mention of this raises the eyebrows of some and gives others nervous chills. It is just one of the questions of efficiency. Let us face it as such.

The Christian Index tells of receiving a request from a country church for a preacher to be recommended to them. One of the requirements the church made was that the preacher must be a subscriber to the State paper. How can a preacher lead a church if he doesn't know what the denomination is doing?

Next week's issue of The Baptist Record will be the W. M. U. annual number, and we let the women do the work.

On Sunday mornig just before the sermon Dr. J. H. Barber tendered to the church his resignation as pastor at Clinton. Dr. A. J. Aven was called to the chair and a motion was made to accept it which after some remarks by Dr. Barber, was carried. Dr. Barber stated that his arrangements had already been made for other work and the resignation takes effect the middle of this month. He has been pastor at Clinton for a little more than two years and has shown himself a faithful pastor with scholarly tastes and irreproachable character. Dr. Barber did not announce the place of his next work but it is supposed that he has accepted a pastorate in Oklahoma.

Mr. and Mrs. J. B. Lehman, of Edwards, in October, celebrated the 25th year of service in the Southern Christian Institute, a school for colored youth. We know of no more needed or fruitful service than missions among the negroes of our own State. The Catholics in the past few years have built up a large school and church plant for the colored people right in the heart of the negro section of Jackson. What are Mississippi Baptists doing for them? Nothing to speak of.

It would be well if the first five minutes of the time allotted to each report at the convention be given to prayer for that specific object. If it is done the prayer ought to be for that one thing exclusively and not scattered around for other objects. This might be an improvement on the colorless devotional exercises.

Thanksgiving comes on Nov. 25th. And don't forget the orphans.

The closing of saloons on Sunday in Chicago and Philadelphia has put heart into the Civic League of New York City to urge it there. May the Lord prosper them.

Have you sent your name to the entertainment committee at Hattiesburg for a home during the convention? This is the last call. Write N. R. McCullough.

It is good news that comes from Editor Barnett, of the Alabama Baptist. He is slowly but surely climbing the hill of health after a long and serious illness.

Will some one who has a copy of the Baptist Record for May 6, which he is willing to part with, send it to this office. It will be greatly appreciated as it is needed for our files.

Dr. W. B. Crumpton, secretary of State Missions in Alabama, has offered his resignation to take effect Jan. 1st. He attempted to resign two years ago, but the brethren would not permit.

Pastor J. W. Dickens, Second Church, Jackson, Tenn., was assisted by R. A. Kimbrough in a good meeting. These brethren have many friends in Mississippi who rejoice that they are being graciously blessed.

We appreciate the visit of many brethren, including the sisters, who dropped into the office during the fair last week. The sight of their faces and the grip of their hands made a good part of the fair.

A history of the noonday prayer meeting at Central Baptist Church, Memphis, is given in a little tract by Pastor Benj. Cox. Its purpose is to stimulate prayer. The tracts may be had of the author for 10c a dozen, 50c a hundred or \$4.00 a thousand.

At the funeral of Baron Lionel de Rothschild, father of the recently deceased Lord Rothschild, a poor old man wept loudly and bitterly. "Why are you crying?" inquired a bystander. "You are no relative of Rothschild." "No," howled the mourner; that's just why I am crying."—Ex.

The Word and Way, the Baptist paper of Missouri, has a subscription price of one dollar. In a recent issue the editor says, "If its publishers are to continue to give the paper to the denomination at the low price of one dollar, the denomination must give it better support in the way of a wider circulation.

It reads singularly that three monarchical governments, Japan, Russia and England, should appeal to the United States, a republic, to join in an effort to prevent the change of the Chinese republic to a monarchy. But the United States declined to do anything on the ground that it is not their funeral. If our protest can help any they are welcome to it.

TWO PRECIOUS THINGS.

A sermon by Theo. Whitfield.

I want to talk to you about two things very precious to you, and the first one is your good name. This inspired book tells us that "A good name is rather to be chosen than great riches and loving favor than silver or gold." God looks down from the skies and He sees what things contribute to man's happiness and He observes this and has it written down in His book that more pleasure comes to man from his good name than from great wealth. I know that you do not realize how much the esteem of others makes life sweet to you, but I warn you that if you ever forfeit your good standing in your community, there will be a black shadow over your life. You go down the street now and meet your friends and exchange greetings and pleasant words and you go almost bounding along, but if the day ever comes that your friends shun you and the neighbors look the other way and the good people have lost confidence in you, then you will want to leave town and leave as soon as you can get away. I have seen a disgraced family leave hurriedly even without packing up the furniture. I have seen a family leave although only the husband had done wrong. I have seen men with their heads hanging down in shame. I never will forget the sight of a man sitting in the church where I went to preach. I am sure he was a Christian man, but he had committed some small indiscretion in the town where and it made him ashamed and all during the service his head hung down. Now, of course, a man that is a brazen rascal can do evil and never be cowed by the shame of it, but I tell you, my brethren, you cannot. You have long been accustomed to a good name and you have a live and regenerated conscience and the loss of good name will blight your life as an uprooted plant is withered in the sun.

Another thing about it is that if you do wrong the disgrace of it will follow you to other communities. When I was pastor in Missouri, I knew a prominent man that by one foolish act lost the respect of the people. He then moved to another state and secured a good position, but after a year's time the report of his mis-step crossed the Mississippi river and went hundreds of miles to the city where he was and threw him down and he was forced to leave there. I felt sorry for him and wrote a letter and told him not to get discouraged and that I still had confidence in him. But the trouble was he knew there were so many other people that did not have confidence in him, and he went down. I warn you not to lose your good name.

The other thing I mention that is precious to you is your home. Listen to this observation: No matter how humble it is, that home of yours is the place where you are going to get a large per cent of the pleasure that you ever get in this life. Sister, you think money is what would make you very

happy, but I could give you just a plenty of money and send you away from your home and you would be miserable. Say we send you to Broadway, New York, and give you a thousand dollars a month to live on. There are plenty of good people there to associate with and you would have all the finery you wanted, but after a little while you would be disappointed and wretched and begging to come back to the little cottage where husband and children live on their hundred dollars a month. God has fixed it that you cannot be happy apart from your folks. They may be mighty common folks and have lots of faults, but nevertheless is your happiness with their happiness tied up in the same bundle together.

Now another thing I could do: I could send any family among you away out into the middle of the jungles of Africa to live a year, and whilst you would not have lots of conveniences, yet you would be happy. That is the way the pioneer lived here. He sang as he felled the trees of the forest because he could see wife and children going in and out of the cabin door. What I am trying to show you is that your loved ones are what make life enjoyable to you. And if you are wise you will cultivate your home. Cultivate your affection for your home. Cultivate their affection for you. Whatever hurts your home detracts from your pleasant stay in this world. The things that will help your home are righteousness, a good example, love, religion, good books, temperance and the like.

I have a particular message for husbands and wives. You know the Lord said that after a man and woman marry, they are not two any more, but one. This mystery is great, but it is the truth. He never said brothers and sisters are one; He never said parents and children are one; but He did say husband and wife are one. In other words, your children can marry off and leave you two happy still. You will go back home after the wedding and say, "Well, we are all alone now, just as we were years ago when we started." I say, the children can marry off and leave you two happy still. But neither one of you can run off after some other party and be happy still. And husband, if you allow your affections and attentions to be drawn off towards some other woman, it will not only break your wife's heart, but will also take the bloom of joy from yourself. I have seen a plant withered and poor, and, upon digging it up, found a great hole eaten into the root by some worm. So will the foul and unhallowed affection for that other party consume your health of soul. God has fixed it that way. It looks to you. I know, like satisfaction and peace for you is in that other woman, but it is not. It is locked up in the cottage where your own wife lives. If you only would use the key aright to unlock the doors!

Many a man has a hell in his home, and the reason is that he brings fire and brimstone home each evening when he comes. He growls like a bear at the children. His wife is faded because he has not brought her

a rose or a kiss of appreciation for so long. Many a man thinks and thinks as to how little he can give his wife and it ought to be just the opposite. He ought to plan and plan to see how much he can give her. "Husbands, love your own wives, even as Christ loved the church, and gave himself up for it." A milliner told me that a farmer came into the store and said, "I bought a hat here for fifty cents three years ago for my wife and I want another." Plenty of women have to plan and scheme to get hold of a dollar to spend. Christ said to His church to "Ask what you will and it shall be done unto you." Many a husband says, "No! No!! No!!!." The thing he ought to say is, "Wife, what is mine is yours, for I love you as well as I do my old self." I have had women to say to me with a sigh, "I would like to give to the church, and I would like to take my Baptist paper, and I would like to belong to the missionary society, but you know my husband carries the purse." I always feel like answering, "Don't say that your husband carries the purse, say 'The old pig carries it!'" The Lord help you, O man to realize that the more you love your wife, the sweeter life will be for yourself. Even if she does not return your kindness as much as she ought, yet there is more enjoyment for you in life to treat her well than to return evil to her.

And then, wife, will you try to realize that it will be so much better for your own soul if you endeavor to please that husband, rather than try to cut him and nag him and make him suffer. The Lord pity a man that has a scolding wife! I know the neighbors pity him because I hear them say so. I heard a young fellow run out in the yard from a fussy woman one evening and scream. It was comedy to us neighbors, but it was tragedy to him. It was dark and I could not see him. I imagined he held up his hands to heaven and to the stars—anyhow this is what he said, or rather screamed, "I wish, O I wish I was dead!" Did you know that the Bible says that when a "tongue defiles the whole body and sets on fire the wheel of nature it is itself set on fire of hell?" When the neighbors see a chimney spitting out sparks, they know there is fire down in it. Blessed is that man that has a sweet wife. He shall indeed be welcomed in the gates. Sunshine for all comes with him, for he brings a heartfelt from home.

The message of the Bible to the woman is that she obey her husband. I know that such looks like it would be a hardship to you, but as God's word is wise and true, you will find that such is the best way. The modern world taboos such an idea, but God that made them to be male and female, said that He intended the wife to reverence the husband and strive to please him and let him be the head of the house, and you will find in the long run that it will make the best and strongest and happiest home. And if the husband will love his wife and cherish her and sacrifice for her he will find after all that in the deepest and broadest and

highest sense he has been helping and blessing both her and himself.

For, look where you will, it is true anywhere. That home is a hell if there's bitterness there.

But where there is love 'twixt the woman and man,

Then home is a heaven—for this is God's plan.

ATTENTION!

It is pleasing to note that associations in various parts of the State are passing resolutions concerning our State paper. The last that has come to my notice is the Coldwater Association. The State Convention is asked by this association to take immediate steps toward taking over the ownership of the paper and placing its maintenance on the same basis as our other benevolent objects.

The paper cannot go on without sufficient financial support. We must see to it that our editor gets at least a living out of it. Our paper is a necessity to our progress as a denomination. We must have a means of communication. We can't ask Brother Lipsy to render such a service for the denomination for nothing. Since he took hold of the paper he has not gotten one-half a living out of it. But he has given us a splendid religious weekly. He is doing as much good, if not more, than any preacher in the State, and, considering the good he does, he is the most poorly paid preacher among us. He is doing more and is paid less than any of us—not one-half a living.

Will the brethren all over the State give serious and prayerful attention to the paper question which will come up in some form at the State Convention.

What policy should we pursue with regard to it? It is a mighty agency for good among us and under God's blessings we must make it go.

Yours prayerfully,

I. P. TROTTER.

Grenada, Miss.

AN APPRECIATION.

Sometime ago the following letter came to the Woman's College, bringing with it much encouragement and gladness, besides the real aid: "I am herewith sending a check for fifty dollars to aid you in freshening up the building, preparatory to the opening of school. We send it with our love and prayers." This gift was from our Brother and Sister Quisenberry, of Clinton, and I wish I had time to tell just what was accomplished with it. We have so many girls now, and it is so important that we keep things in a way that will give them a correct idea of a well kept home. It is hard to estimate the value of this fifty dollars, coming just when it did.

Some of our other friends have sent us linen for the infirmary, furnishings for our guest room in the Industrial Home, and other similar help.

We are so thankful for these encouragements, and above all for the large opening that we have had. Pray for us that we may be more faithful to the charge committed to us.

J. L. JOHNSON.

CLARKE MEMORIAL COLLEGE.

In the special Clarke Memorial number of The Baptist Record, I wrote full of hope. We confidently expected 150 students during the first month. They did not come. Then I wrote, still full of hope that our opening was too early in comparison with the other colleges and that at the regular season our numbers would be swelled. Weeks passed and only a few more students were added, but still I wrote hopefully. Now two months have passed and seventy students in the regular literary department have been enrolled. There are about fifteen or twenty others who are taking piano, voice and expression. These pay nothing into the college treasury.

We are doing a class of work in every department which has never been done here before. Even if the work were only on a par with what it formerly was it would be highly commendable. If you will turn to the list of graduates and see the positions they occupy you will see that no other institution of its size anywhere can surpass the record made in the same length of time.

The success of the school has been in spite of all kinds of odds. Last summer when the other colleges had men in the field, there was not an available dollar for us to spend in canvassing or advertising. The members of the faculty did borrow a small sum from a bank to use and that helped us a little. We haven't one dollar of endowment; we get only one-fourth of the money being raised now from the Baptists. The men who are members of the faculty of the other colleges are getting from \$125 to \$166, while we are getting, including our president, only \$45 a month. Of course this cannot keep up. It is not an equitable distribution of money. Clarke Memorial is one of the colleges of the denomination and five men here are working as hard and as faithfully as men ever worked in this or any other of the colleges, and I do not believe the college ought to suffer this way. I do not believe men in the faculty can be expected to forfeit their honor which will be necessary in staying by the work here unless something is done at once for us. I believe every member of the faculty would be willing to work this year for \$100 a month. I would, in order to save the cause, provided we are given a more equal show with the other brethren next session.

Ours is a glorious work here and a work the Baptists can well be proud of. We have the finest set of young men and young women I have ever seen together in college. Loyalty is the watchword in every activity. The spirit of loyalty on the part of our student body in regard to any sacrifice necessary for the sustaining of the school is a thing to be marveled at. The spirit of complaint, no matter how great the provocation on account of shortage of funds, is as far from us as the east from the west. The faculty has had only one occasion to discipline students this session, and that was for attending a splendid picture show.

CHAS. D. JOHNSON,

Faculty Secretary.

Clarke Memorial College, Newton, Miss.

EDUCATION COMMISSION.

Leland.

Dr. Reed, the beloved pastor, was a great help in securing a splendid offering here for the colleges.

The W. M. U. made a good offering.

This is a great church, great people, and great pastor.

Yours for success,

W. E. FARR.

HOW YOU CAN HELP.

(From the Foreign Mission Journal.)

The following appeal from Miss Mary Anderson, of Canton, China, is worthy of earnest consideration. There is no doubt of the urgent need of a building for this splendid school.

This building was not included in making up the estimate for the equipment, which is to be supplied out of the Judson Centennial Fund. Under all the circumstances, it will be impossible for the Foreign Mission Board to meet this urgent need now, but the plan suggested by Miss Anderson is entirely feasible. Many of the people who have seen the book express themselves as being delighted with it and are using it as a gift book for their friends. It is a touching missionary story.

By doing as Miss Anderson suggests, you will accomplish two things—delight your friends with the gift of the book, and help in securing this much-needed building.

Every dollar received from the sale of the book goes to this worthy object. Miss Mary writes "For nearly three years the Pooi To Primary School has been taught in a mat-shed which is little more than a tent and the board cannot even ask for subscriptions for a building until the Judson Centennial campaign is completed. You can help us to secure this building we so much need by buying that charming little book, "Keep My Money." Will you not send ten dollars and thirty cents for ten copies of this book? It is a beautiful gift book that anyone would treasure. Send today, for our need is urgent. Address David Patrick Mac-Millan, Clinton, Miss.

MARY ANDERSON.

Canton, China.

We are delighted to tell you that the primary school for our missionary, Miss Mary Anderson, has received a gift of several hundreds of dollars from a kind friend in Mobile. Now let's have the hearty co-operation of the convention delegates and the school can be built at once. If you have already bought one copy, why add another \$1.05 for one more, thus giving you ownership in at least two bricks in the \$2,000 building.

FAITH AND WORKS.

Is it a sheep because it grows wool, or does it grow wool because it's a sheep?

J. R. SAMPLE.

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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearsages will be paid before ordering paper stopped. Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

THE JUNIOR PROPHETS.

There may have been more than one boy to whom the term "minor prophets" was misleading. Certainly there was one. He got the impression that those books in the Bible which went by this name, twelve in number, at the close of the Old Testament, were of less importance or had less of authority than the major prophets. It was a relief to his simplicity when he discovered that they were so named only because the books they left us were shorter than the "major prophets." It is to be feared that what are called in this article the junior prophets, are suffering from a similar lack of appreciation. There may be certain times and places and ways in which the younger preachers come in for more than their share of attention; that is, when they blossom out into public notice; but just back of this there is a period of neglect and hardship that endangers the very supply of preachers to fill the hard places in the work of the kingdom.

The period here referred to is the strenuous time of preparation in college and seminary. It is so strenuous that some of the weaker sort will dodge it or cut it short when they have had a taste of its hardships. There are others worthy and strong men to whom this discipline of college and seminary is impracticable because of financial inability which they cannot overcome alone. Many of our young preachers actually suffer, suffer through humiliation and want and suffer in silence, enduring hardship that they may finish their course in school with joy. Others suffer in a different way and the cause of Christ suffers for the preparation which they ought to have and never get.

This year there is a shortage of young preachers as students in Mississippi College. There are something over half as many as have been at other times enrolled. There may be more than one reason for this, but certainly one reason is that the necessary assistance could not be given those who would have come but for lack of money. The ministerial board has a debt of nearly \$4,000, the larger part of which it has been carrying for several years. This is a serious handicap and ought to make its own appeal to our people. The fifty or more young preach-

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ers now in Mississippi College must be assured of help sufficient and the dozen or more in Clarke College make the same demand on us. Then we have a larger number in the seminary in Louisville than last year. Certainly, Mississippians do not wish other states to take care of our young preachers. The love for our own, the love of God and even a proper pride would cry out against this. It will take \$1,200 to provide for them. And the students in the seminary at Fort Worth will be asking for help. To these students in Mississippi College and Louisville we are under immediate obligation because they are part of our organized work.

The reason of the neglect of our junior prophets is due more than anything else probably to the fact that less is required to maintain this work than some other departments, such as our mission enterprises. Because they do not demand as much we pay less attention to them. They make, as a rule, a manly and heroic struggle to take care of themselves, and we pay little heed to their necessities. They accept gratefully what is given, but make no noise when it is withheld. They are early learning "both to be filled and to be hungry, both to abound and to be in want." It is the season now to "revive our thought for them." Amounts ought to be sent early to Dr. J. W. Provine, Clinton, and to B. Pressley Smith, New York Hall, Louisville, Ky., stating that they are to assist the young preachers in paying their board.

THE NAME OF OUR GOD.

The Bible is very careful in the use of names, for a fixed significance and permanent value attaches to them. God Himself gave names to some, even changing some of those that didn't suit Him in order that a name accurate and descriptive might attach to His servants. So it was with Abraham and Sarah and Israel and Peter and others. There were still others whose names were given them prophetically by their parents. The Jews were very fond of expressing their relationship to God by giving to their children names embodying part of his, such as Joel, Isaiah, Elijah, Elisha, Joshua, Jehoshaphat, Jonathan, and many others. Evidently they had no sympathy with the idea that there is nothing in a name. It embodied a character, a life, a hope, an aspiration, a history, a religious or patriotic ideal.

For a long time the God of Abraham, the God of revelation, the only God, was not called by any name. It was sufficient that He was God, or the Almighty God. Other nations needed names by which to designate their deities, for they were local and must be in this way distinguished from other gods that were on the same plane with them. But the true God had none to come into competition with Him.

But there came a time in the development of the religious consciousness and life when there was needed some personal designation to make the being and personality of God

more real to those who sought Him and desired fellowship with Him and tried to walk in His ways. The "modern scientific spirit" would probably say that in Moses the religious consciousness was highly evolved. He was a man whom education and religious instruction and communion with the solitude of nature and the discipline of hardship had made to recognize the reality and the deep need of God. He was one to whom God could speak and did speak at the burning bush in Mount Horeb. His heart had become sensitized to the appearance and voice of the Spirit of God. And when God spoke to him there was a yearning for something that he could grasp and retain and call up again when there was need, as there was sure to be. This longing found its vent in the cry, "What is thy name?" It is in the name of God that His being and character and revelation must become articulate. Is there some word in which the whole of God can voice itself? Can He not only speak to us, but can we speak to Him and of Him? How shall we think of Him? by what name shall we call Him? We do not know anything clearly until we are able to give it a name and call it by that name.

Is God such a being that He can be addressed by a name that will characterize Him and enable us to grasp Him with our minds? Yes and no. We cannot by searching find out God or know the Almighty to perfection. We do not and cannot attain to final and complete knowledge of God; but we may get such a conception of Him as will admit of indefinite expansion and increasing clearness and joy. This is attained or given to Moses and to us in the answer to his question, "What is thy name?" The apparent reluctance with which God answers him indicates that He would caution Moses against the irreverent conclusion that because he is told a name for God he is to believe that his knowledge is complete and final.

And yet God in His goodness did tell Moses the name by which He chooses to be called as revealing His distinctive character. The account of it in the third chapter of Exodus is sublime in its simplicity and makes the reverent soul tremulous with joy. "Jehovah God of your fathers, the God of Abraham, of Isaac and of Jacob, hath sent me unto you; **this is my name forever**, and **this is my memorial unto all generations.**" The echo of this is heard in all the history and religion and literature of Israel in the centuries that followed (See Ps. 135:13). "Thy name Jehovah endureth forever; thy memorial, Jehovah, throughout all generations." This is found in the prophets also.

The meaning of the name is brought out in the conversation of God with Moses, "And God said unto Moses, **I am that I am**; and He said, Thus shalt thou say unto the children of Israel, **I am hath sent me unto you.**" Jehovah is the personal, living, self-existent God, the one who hath life in Himself. What child has not asked the question, "Who made God?" "Where did God come from?" The answer to these heart queries

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is the name Jehovah. He is the Alpha and the Omega, the first and the last, the beginning and the end, who was and is and is to come the Almighty. All being, all life, has its origin in Him. Out of Him and through Him and unto Him are all things. The name of our God is germinant of all being.

But the Name is more than an epitome and revelation of His character. It is the signature of the covenant between God and His people. Whatever He puts His signature to is unbreakable and eternal covenant. We cannot understand the Scripture without bearing this in mind. This was the ground of the confidence of Israel and is ours today. This will enable us to understand such expressions as the following and appropriate them with assurance, "Jehovah hear thee in the day of trouble; the name of the God of Jacob defend thee," and on through the twentieth Psalm; "In the name of our God we will set up our banners; Jehovah fulfil all thy petitions. * * * Some trust in chariots and some in horses, but we will remember the name of Jehovah our God." Again in Isaiah, "I am Jehovah; that is my name; and my glory will I not give to another." Better still for us is the promise, "In his name shall the Gentiles trust." The Jews had such a reverence for the name that they never pronounced it and the King James translators rendered it "Lord," but the force and worth of the name is preserved for us in the American Revision, always giving the name Jehovah.

Jesus is the guarantee of the new covenant and the fulfilment of all God's promises in the old. "How many soever be the promises of God in Him is the yea; wherefore also through Him is the amen to the glory of God by us." (II Cor. 1:20.) He is the complete revelation of Jehovah God. In Him dwells all the fulness of the Godhead bodily and we are made full in Him. (Col. 2:9-10.)

THE CHINA CONTINUATION COMMITTEE.

The report of this body, made up of missionaries of various denominations in China, has been made by Missionary Frank Rawlinson, in The Baptist Record and in other Southern Baptist papers. It was cheerfully given space in The Record because it was thought proper for our people to know what is going on on the other side of the earth, and in order that each reader might decide for himself what he thought of the wisdom and propriety of this committee's work. We have read carefully and repeatedly this report that we might form, if possible, an accurate and just judgment.

We have found it a rather difficult document to understand, because of the vague statements, undefined attitude and uncertain conclusions. The reporter says that three missionaries represented the Southern Baptist Convention. How did they represent the Southern Baptist Convention, and how did they know that they represented the real attitude of the Southern Baptist Convention? We have attended the meetings

of this body pretty regularly and have read the reports of its proceedings closely, and don't remember ever to have seen or heard this continuation committee mentioned, and certainly this body has not authorized or instructed these brethren to join with others in organizing anything. We are not now limiting the freedom of these missionaries to do what they like but we do protest against their representing the Southern Baptist Convention till they are authorized to do so.

We have no desire to be in a critical mood, no disposition to be suspicious of our brethren and certainly no wish to say or do anything that will injure the work, but we do raise the question as to the right or the ability of any individuals to commit the convention even by implication to a policy that is questionable or not fully understood and approved beforehand by the convention. We have never seen any bogies or ghosts, but we do acknowledge to a creepy feeling of uneasiness when walking in the dark. The report that Brother Rawlinson gives is not as clear as daylight. Indeed daylight does not seem to have come to him or the continuation committee as he says it "has not found itself." It is well to go slow until more light appears; to abide by the plans and precedents of the Southern Baptist Convention until the day dawns and the day star arises.

What is most objectionable in this report is that the language is vague and either meaningless or capable of various meanings. It may mean one thing to one person and a different thing to another. The report says, "In order to link up the various phases of the growing evangelistic movement, the China Continuation Committee endeavored to secure a man as national evangelistic secretary." Some one will have to explain what this linking up means. One man is quoted as saying that the "China Continuation Committee is an orderly evolution in harmony with the times." Some of us might prefer the words, "Be not conformed to this age." Another cloudy remark is to the effect that a "language commission had been appointed and visited various fields, making 'a report on the whole problem which it is hoped will increase the efficiency of these schools.'" And, "As a result of this investigation, which was financed by the China Continuation Committee, facts were made available and principles deduced from a study thereof that will be of permanent benefit." The chief business of the committee is said to be "the representation of missionary work to the home base and the representation of Christianity to the Chinese." Now we had the crude idea that that was what a man went as a missionary to China for. Again we say we have no desire to be critical, but the time is come in all our co-operative work that people must speak so as to be understood. The hope of co-operation is not in veiled speech, nor in an undefined policy, but in agreement in the convention as to what we are going to do and the way we are going to do it, and then for the missionaries to carry it out in good

faith. The missionaries' point of view ought to be given full consideration. The first hand knowledge of all conditions ought fully to be presented to the convention, and then the convention should declare its policy. To our mind the question of entangling alliances was disposed of by the convention a year and a half ago in Nashville, but a copy of the minutes may not have reached all our mission fields.

There has been an outcry against what is called other worldliness until we are in danger of losing sight and touch of the power of the world to come. No religion that deals alone with this world will ever do this world much good. If it were not for the force of gravitation that holds not only this earth together, but holds it in place with reference to other worlds, it would rush speedily to its ruin. Severed from its attachment to the sun, it would fly into darkness and be frozen into an icicle or collide with some other world that swings in space. So our lives are not attached to this world merely, but are related to the world to come, and are destined to another place or condition in a very short time. To ignore this is blindness and folly. To fit ourselves for the next world makes us most fit for this, and vice versa, if we have right ideas of this world, the surest way to have right ideas of the world to come. There is no speedier or more certain method of spiritual and moral degeneration than to lose faith in the reality of the invisible world.

Vassar is not, as it is sometimes called, the first woman's college in the United States. Elizabeth Academy in Missouri was chartered as a college in 1819; Mississippi College gave degrees to women in 1832, and the Georgia Female College in 1840. The Ohio Wesleyan Female College was founded in 1853, the Wesleyan Female College of Cincinnati, in 1842 and there were many co-educational institutions, most of which gave degrees to women.—New York Times.

An experiment of an exceptional kind has just been completed at the State penitentiary by the physicians who are seeking to demonstrate the cause of pellagra. Some time ago an opportunity was given to twelve convicts who were in for life or long terms to regain their freedom by offering themselves as subjects for experimentation. Twice the required number volunteered, but only twelve were accepted. They were put on a diet that excluded eggs, milk, lean meat or peas. They were confined to a limited kind of diet, but were given all of that they wished. The experiment seemed to prove that the unbalanced diet is the cause of pellagra, as six out of the twelve are said to have it and two others show signs of taking it. They were advised to stay and take treatment, but all preferred to go home as they were. This plan is similar to the one used by the medical corps of the United States army in Cuba to prove the mosquito responsible for yellow fever.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

At this writing (Monday morning) it is not possible to tell to a cent what the receipts for State missions will total for this conventional year. The receipts on Saturday and this morning were encouragingly large, so large that the bookkeeper has been unable to make out the complete totals. There are also many amounts telegraphed in to us. All indications point to about \$40,000 as the possible total. It may drop somewhat below this figure, but we feel sure that it will be very close to it.

It is not yet too late to clear the slate by the time of the meeting of the convention. Many churches only took their collections on the last Sunday in the month, by careful gleaning these churches can pull us over the mark. And then too, there are yet many churches that have not taken any collection at all. These could come in and give us a mighty good lift for the new year. We ought to have by the convention the \$43,000 asked for. May the Lord put it into our hearts to give it.

Churches Wanting Assistance.

Those churches desiring assistance, either on pastor's salary or church building next year, should write immediately for application blanks. The board passed some years ago a ruling that every church asking for assistance from the board should make application on the blanks prepared for that purpose, and that final action would not be taken on any application until this had been done. It is also the sense of the board that all applications should be sent in in time to be listed, tabulated and filed. This is for the purpose of giving the board full information at the very beginning of the meeting of the total amount asked for by the churches in the State. Knowing how much money it has to spend, and how much will be required if every request is granted, the board can more intelligently proceed in the distribution of the funds at its command.

This being the case, let no church wait until the day of the meeting of the board to send in its application. Get it ready and send it in immediately. Applications not sent in before the board meeting will run the risk of having to lay over until the first meeting of the Executive Committee; and they will run the risk of not receiving any help at all, as the applications received, tabulated and totaled will be dealt with first. Any church holding back its application until the meeting of the board runs the risk of coming in after all the money has been appropriated.

I hope the churches will take this announcement seriously and act upon it. And I am sure they would do it if they could be in the office and have something to do with the handling of some three or four hundred

applications, all of them coming in in the last few days before the meeting of the board and many of them coming in on the day of the meeting.

It is my earnest desire for every church needing help to get proper and due consideration. I want the money given by the Baptists of the State for State missions to go where it is needed most, where it will do the most good. These things can only be insured if every church will send in its application in time to have its interests properly presented.

THE CROSS OF CHRIST.

James A. Francis.

Gal. 6:14—"The cross of our Lord Jesus Christ."

When the Lord Jesus was in this world, He transfigured everything He touched. He touched a cradle by His birth and childhood has never been the same since. He touched a carpenter's bench at Nazareth and since then the hand that toils for bread has been more honored throughout the world. He touched a marriage ring at Cana of Galilee and the marriage relation has become a symbol of the relationship between the glorified Christ in heaven and His church on earth. At last He touched a cross, and behold the transformation! The cross was then a symbol of the darkest and most cruel side of ancient barbarism. It was not a Roman mode of punishment; it was imported from the Orient, it is believed from the Phenicians, the most cruel people that ever held the scepter of power. When the Romans adopted it, they reserved it for Orientals and slaves; Romans never crucified Romans, but flung it back in contempt upon the Orientals from whom it came by using it as the unspeakably cruel means of putting Orientals to death. On such a cross Jesus died, and lo from being a symbol of the darkest side of brutal barbarism, it has become the symbol of the noblest thing in man and the highest thing we know in God. It has become the most powerful symbol known to human thought.

Let me briefly call attention to four of its great meanings. One of these is dark, the other three are bright with indescribable glory. First: The cross of Jesus Christ reveals sin at its worst. This was the only time in human history when men got their hands on God and could do with Him as they pleased. Christ was God incarnate. He said, "He that hath seen me hath seen the Father." "He that rejecteth me rejecteth Him that sent me." "In Him dwelt all the fullness of the Godhead bodily." Their treatment of Him was their treatment of God. He was not only supreme goodness, but the source of supreme goodness. When

He crosses the selfish plans of men, the only use they could find for Him was to nail Him to a tree and let Him die a lingering death amid the jeers and curses of a mob. This is sin at its worst. Nothing in the great judgment day will reveal the blackness of sin more terribly than that scene on Calvary. "But," we are tempted to say, "I would not have had a share in that if I had been there." We are like the old German chieftan, who, when he first heard the story of Christ's death from a missionary, drew his sword and cried, "Would that I and my legion had been there; we would have taken His part and rescued Him!" Let us be careful how we make such boasts. Leprosy is the same thing when there is only one little spot on the forehead as it is when the limbs are rotting away in the last stages of its loathsomeness; and sin is the same thing when one refuses to do God's will as it was when men lifted impious hands to murder the world's Savior. How much is there left in each one of us of the sin which, when it came to its worst, stained the hill of Calvary with the blackest crime of history!

Second: The cross of Jesus Christ reveals God's love at its highest. "Greater love hath no man than this." Through all time it has been appealed to as the absolutely peerless, unspeakable manifestation of love. The New Testament writers never tire of the theme, and when in Revelation we catch a glimpse of the heavenly word, we find its anthem pitched to the same tune. John sees "a multitude that no man can number," and as the anthem swells up from heaven's millions like the music of the sea and the sky fairly rocks with the tremendous thunder of glorified praise, he listens for the theme of their song and thus it runs "Unto Him that loved us and washed us from our sins by His blood." Calvary is the theme of the music of heaven, Sacrificial love through all eternity will have its highest expression in the redeeming deed that took place on earth. Christ will love us forever, but He will never die for us again. This cross was final, not only for time, but for eternity. It is an ultimate thing in the universe, because it is the high-tide mark of God's love for the whole world.

Third: The cross of Jesus Christ reveals, nay, rather it is, the way of reconciliation between a man who has sinned, and God, against whom the sin was committed. This is the theological part of this sermon. There are those who say, "Don't preach theology," which is as much as to say, "Preach to us, but don't tell us anything; preach, but don't put any thinking into your preaching." What is theology? The science of God and of God's relation to the universe. It is simply bringing together our beliefs about God and correlating them in an intelligent way.

Not long since a man in Massachusetts was asked, "Have you made your peace with God?" He replied, thinking the reply was very smart, "I never had any row with Him," and many were caught by the phrase. As a matter of fact, every normal man and woman when they stop to think, know perfectly well they have had a quarrel with

God. True, it is a one-sided quarrel; nevertheless every sin is a rebellion against God. And when we are at our best we see with great clearness that it is the kind of a quarrel that can never be made up unless God does the reconciling Himself. Now turn to the cross: "God was in Christ, reconciling the world unto Himself." "Christ suffered—the just for the unjust—that He might bring us to God."

A passenger train was climbing a steep grade on a Southern railroad, an engine, baggage car and two passenger cars well filled. The train was creeping up at perhaps four miles an hour. The engineer, leaning lazily out of the cab window, was watching a freight train on the same track three miles further up the mountain side. Suddenly he saw something that almost froze his blood with horror. The freight train had parted, and two cars loaded with coal, with no one on them to put on the brakes, had started down the steep incline. He could do one of three things—stand still frozen stupid with horror, or jump for his life, for his train was moving so slowly that he could easily save himself. There was a third thing, and that he did. He whistled "down brakes," uncoupled the engine, pulled the throttle wide open and went up the grade as fast as possible to meet it. A moment later when the passengers got out of the cars they found the charred remains under the wrecked engine with the contents of the coal cars piled on top. No words were needed. Men stood in tears. One thought filled every heart, "He saw what was coming and took it on himself to save us." This is what Christ did on Calvary.

A crowd of friends were once talking about Christ and the atonement. One of them astonished the others by saying, "I believe in the Barabbas theory." They all said they never heard of that, and then he went back to the story of how two men were arrested. One was Barabbas, a robber, the other Jesus of Nazareth and Pilate came out on the pavement in front of his palace and said to the people, "I will release whichever you choose and crucify the other." And they all cried, "Release Barabbas and crucify Jesus." It was done as they voted. Can you imagine Barabbas drawn with the crowd out to the hill of Calvary, standing somewhere on the outskirts of that mob and as the awful scene was enacted someone saying to him, "Are you interested in these men?" And Barabbas replying, "I am interested in that center one, for if He had not been there today, I would; it was either He or I, and I am scot free because He hangs there." This unfolds much that I do not understand, but I clutch it to my heart as the divine interpretation of the most divine event in the world's history. Jesus died for me. If you do not find reconciliation with God through the crucified Savior, pray, what other way is there?

Fourth: The cross of Christ reveals the highest rule of life ever presented to man. It means to live by the principle that made Jesus die, namely, the principle of sacrificial love. I know that there are those who clasp

what I have just been saying to their hearts and then shut their eyes to this fourth meaning; those who say, "I am glad that Jesus died for me, I take refuge from the wrath that follows sin in His atoning blood shed for me," but who utterly reject Him in adopting the cross as a principle by which to live. Woe be to the man that thus puts asunder what God hath joined together. We are Christians in exact proportion as the principle of the cross enters into our daily lives. "Though Christ a thousand times in Bethlehem be born, if He's not born in thee, thy heart is still forlorn." And we may add though Christ died on Calvary a thousand times, unless the principle that made Him die becomes operative in your lives, controlling your thoughts, words and deeds, you have neither part nor lot in the matter. Let me put two Scriptures side by side: "Christ suffered, the just for the unjust; that He might bring us to God;" now hear this one: "Christ suffered for us, leaving us an example that we should follow His steps." He will never rest until the principle that made Him die becomes the underlying principle of human action throughout the world, and the tide of sacrificial love, that found its highest expression in Him, swallows every lower motive and sways the world of men. God help us to enter into the entire meaning of the cross of our Lord Christ and make it not only our supreme boast, but the working principle of life as well.

Los Angeles, Calif.

"CLOSE COMMUNION."

It is generally conceded that Southern Baptists are more strict in the observance of the ordinances of the church than are Northern Baptists. This has been emphasized so much in the South that some of our people seem to think that there are no orthodox Baptists at all in the North. But this is a mistake. The great body of Northern Baptists hold very earnestly to the same faith for which we contend, and which was once for all delivered to the saints. Among these is the editor of The Journal and Messenger, published in Cincinnati, Ohio, especially as touching the memorial supper. His thinking on our so-called "close communion" is so clear and so well and forcibly expressed, that we give place here to what he says. We object, however, to the argument that it is "close baptism" rather than "close communion." The final test as to the privilege of the Lord's table is church fellowship to which baptism is only one of many prerequisites. May we also suggest that it would be well for pastors to urge their young converts, and others who may be weak in the faith, to read what the Northern editor says:

"1. It is held that the first Christian duty, or privilege, is baptism. By that, of course, it is not meant that baptism should be hurried, without questioning, or without some proof that the candidate has passed from death to life, because of faith in the Lord Jesus Christ. But it is meant that

church membership should not come before baptism, and that baptism stands first in the order of the observances, ordained by the Lord Jesus. Until the believer has been baptized, he can hardly be reckoned among the enlisted disciples of the Master—Christ.

"Baptists cannot be parties to, nor teachers of the erroneous views that the Lord's Supper is of more importance than baptism. In this they do not differ widely from others, for all Christian denominations hold to the same view, and require 'baptism' before the supper. Pedobaptists go so far as to baptize their infants, and some immediately thereafter administer to them what they call 'the communion,' feeding it to the infant with a spoon or crowding it into the mouth with the finger.

"Baptists, then, are not peculiar in urging baptism before participation in the Lord's supper. They are not persuaded that he who is indifferent to the rite, so emphatically enjoined upon all believers, should be made of less consequence than is the other rite established by the Master only at the very terminus of his earthly sojourn, and till then never heard of. Jesus began His ministry by submitting to baptism; He practiced baptism, administering it through His disciples, and enjoined it in 'the great commission' as a thing to be practiced in all ages, 'even to the end of the world.' Baptists, therefore, cannot be persuaded that the Lord's supper may come before baptism, at the convenience, or the perversion of those who cannot cite authority for their conduct in the Word of God.

"2. Baptists argue that it is a question of 'close' baptism, rather than of 'close communion.' They do not and cannot admit that rantism, the sprinkling of a little water upon the face of the candidate, is 'just as good' as is the baptism, the immersion of the believer in water, to signify his personal faith in Christ, his death to sin and his life to righteousness. They hold that baptism is a symbol of both death and resurrection, that by going down into and under the water, the believer signifies that he has died to sin, and by his rising up, at the resurrection from the dead, and the beginning of a new life. They hold that they who have been with Christ in that which symbolizes his death ought to live a different life after that which symbolizes a resurrection. They quote Rom. 6:1-5 as teaching what they firmly believe and what cannot be so clearly taught by any other symbol.

"3. While Baptists believe that baptism is a symbol of death and resurrection, they do believe that it can properly be administered and received but once by the same individual, signifying that there can be but one death and one resurrection. But the living saint needs nourishment, and the supper of the Lord symbolizes the constantly recurring hunger and the as constantly recurring supply of food and drink, the body and blood of the Lord Jesus Christ. There never comes a time, in the experience of the

(Continued on page 8)

Mississippi Woman's Missionary Union Page

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Young People's Leader.
MISS MARY RATLIFF. Raymond
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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

Will your society get the report in on time?

Please see that a minute of your association reaches your secretary as soon as it is printed.

These last days in the office just before the fiscal year closes, are busy but sweet days. Many pleasant experiences come to the secretaries through letters sent with the final reports; some are filled with rejoicing because they have done better than they hoped. Others are written in a minor key because so little was done; but all sound the same note—"doing better next year." God bless our dear sisters!

Beloved, are you going to attend the State Convention in Hattiesburg? Is your society seeing to it that a representative will be there? Are you all together planning to make some sacrifice that you may be represented? Are you considering what a great opportunity is yours at this meeting? During this week of the fair—for as I write, the street below my office is crowded full of people from all over the State, here to enjoy the week—I meet sisters from many places, and I invariably stop and ask, if the convention is on their program. Let us make up our minds to attend the State Convention even at a great sacrifice. We shall be fully repaid for "going up to the house of the Lord."

And just here, are you praying for our W. M. U. meeting of the State Convention? If there is one desire above another down deep in the hearts of your secretaries, it is that God will meet with us, and bless us. Our yearly report may not be all we want it, because it has been a hard year financially; but if we are satisfied that the blessed Master is there then joy and peace unspeakable will be ours. Let us not fail to pray for the convention meeting.

Next week—convention week—our editor, Brother Lipsey, has kindly consented to let the Woman's Missionary Union have charge of the paper. We shall endeavor to make it an issue worth while. Please see to it that each member of your society secures a copy.

Woman's Work at Lula.

The little church that I represent is so small that its women number only six. So necessarily we have to combine our Woman's Missionary Union and our pastor's aid society into one organization, and divide our money between them. Until very recently our little church has received \$50 per annum from our Home Mission Board, so all that we have done for our church can well be credited as home mission work. We were organized last October with six members only. We have increased our membership to nine, have met regularly once each month, have studied Royal Service, and have found it wonderfully helpful. We are only eleven months old, but we have fulfilled every requirement of the standard of excellence, laid down in our year book, and claim a place on the roll of honor. We have taken in \$75.75, of which we paid out \$15.75 for screening our church; \$9.50 on pastor's salary; \$38.70 for insuring our church; \$1.65 for lighting our church, and \$10.05 was sent off for missions.

The influence of our little Woman's Missionary Union has been far-reaching. When it was one month old it organized a Sunbeam Band, with a membership of fourteen girls and boys, from four to sixteen years of age. The band has met once each month, which has given us just ten meetings and in that time we have given one very beautiful sacred concert, an Easter egg hunt, a picnic, an ice cream supper, and a daffodil party, and taken in \$65 in cash, sent off a box of clothing valued at \$10, and ministered to the sick of the community.

During a revival in Lula last June, the leader of the Sunbeam Band conducted an afternoon prayer meeting for the boys and girls, and at that meeting sixteen were converted. Now every member of the band is a church member, and nearly all of them respond, when led in a chain of prayer, at our meetings. Our Sunbeam Band has two girls who hope to give their lives as missionaries. One of them is a cripple suffering from a wasting of the hip bones, but our band has recently placed her in the Baptist Memorial Hospital at Memphis, Tenn., and she is receiving the very best treatment. Her case is a very difficult one, and I am impressed with the fact that it is a case where prayer only can heal. I beg of all who may hear of this to pray for "Mary," the cripple of the Sunbeam Band, of Lula. Pray that she may be entirely relieved so that she may do a great work in the Lord's vineyard.

The president of our W. M. U. is an unusually strong believer in prayer, and insists that the leader of the Sunbeam Band came to live in Lula in answer to her prayers. As a result of woman's influence our Sunday School has increased its membership from twelve to thirty-six, in the past six months, and at present we have a weekly prayer meeting.

For several years four faithful women practically kept up every obligation of the Lula Baptist church, waiting and praying for God to send them other members. Last

June, through the influence of the women, Brother T. T. Martin came and held a meeting and the church membership was increased, our people made stronger in the faith and doctrine, and the community uplifted. **SUNBEAM LEADER.**

Let every convention delegate and visitor go prepared to bring back at least one copy of "Keep My Money." Need I remind you that the net proceeds from the sale of the book are to build a much-needed primary school for our missionary, Miss Mary Anderson, in Canton China? If each delegate would buy just one copy, the school could be put up at once. Price, \$1.05. Address David Patrick MacMillan, Clinton, Miss.

"CLOSE COMMUNION."

(Continued from page 7)

earnest Christian, when he feels that he no longer needs food and drink, no longer needs to symbolize that need in the way enjoined by the Master Himself.

"The Baptists hold that the fraternity of saints may be manifested in other ways than by a mutual participation in the Lord's supper, and that this, the most sacred rite given to symbolize that need in the way enjoined should be observed only by those who have submitted to the other rite ordained by the same Teacher. They cannot be persuaded that he who neglects the one should be encouraged in the observance of the other. They do not say that those who have not been baptized have no right to observe the supper by themselves; nor would they put anything in the way of him who professes to observe it. But they cannot be accessory to such conduct. Let the other stand or fall to his own master; but the consistent Baptist neither invites an unbaptized person to participate with him in the supper of the Lord, nor accepts invitations to unite with the unbaptized in its observance. To do otherwise is to subordinate a sacred trust to a human whim, or expedient.

"And all this is postulated on the fact that the baptism enjoined and exemplified in the New Testament is an immersion (baptism) in water of a professed believer, 'in the name of the Father, and of the Son, and of the Holy Spirit.' Baptists do not believe that anything less than such an immersion is baptism, and they think it prudent, expedient and justifiable to separate themselves from others who make no account of the order taught by the Master. Other reasons for the separation have been given, some of them valid, but those given here seem to be sufficient to justify the conduct of Baptists in their restricting the observance of the supper to those who have been baptized and are observing an 'orderly walk before the world—walking 'in newness' of life.' They believe that they have the approval of their Lord in this practice and that they could not have it so clearly manifested, if they were to depart from the teachings of the New Testament."—Journal and Messenger.

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Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

FIRST NOTICE

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Have you subscribed yet for The Youth's Companion for 1916? Now is the time to do it, if you are not already a subscriber, for you will get all the issues for the remaining weeks of 1915 free from the time your subscription with \$2.00 is received.

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THE YOUTH'S COMPANION, Boston, Mass.

Subscriptions received by The Baptist Record, Jackson, Mississippi.

AUTOBIOGRAPHY OF NORVELL ROBERTSON, SR.

By W. P. Chambers.

In November he heard Silas Mercer again. It so happened that there was a difficulty in the membership of Providence church. Charles Gates, an elderly man, prominent, and highly esteemed, as a pious and useful member, had said some things that had hurt the feelings of many of the brethren. They had unsuccessfully labored with him, and decided to avail themselves of Silas Mercer's assistance who had an appointment to preach at that church the first Sunday in November. After the sermon, the church went into a conference and the case was taken up.

The incident is thus related: "After the necessary explanation, one of the members observed that Brother Gates had hurt the feelings of the brethren, and he thought he ought to make some acknowledgments. The old brother was sitting on the deacon's seat, and after a short pause, he rose up deliberately and answered by saying in substance, that the church could not get along with him without acknowledgments, and that he had none to make; and seeing that he was in their way, he would get out of it. He took his hat from the table, made a bow to the church, bade them farewell, and walked out of the house.

"At the time I was standing by the door attentively observing everything that was said and done, I observed that the members of the church were very much affected—many of them were in tears! I wondered at this, and it created in my mind an inquiry as to what could be the cause. Why should they be so much concerned about the loss of so stubborn an old man? In the midst of their afflictions, these two words of Scripture, 'Love unfeigned,' rolled through my mind with unusual force and power and seemed to be repeated a number of times.

"The mystery was explained. I had a discovery of that love, the existence of which I never before had had the most distant idea. And to me it proved contagious. I felt my affections run out to that people, and from that time I felt an anxious desire to become as they were, and to have a name and a place among them.

"It is worthy of remark that from the time that I got a view of divine love as existing among Christians toward each other, all my opposition and hostility to the doctrine of election vanished, and I received it cordially, together with all the leading doctrines of the gospel as held by the Baptists, so far as had become acquainted with them. * * * I had found the true church where least of all I expected to find it—among the Baptists.

"Previous to this time, I had never prayed. I now began to have impressions that I ought to pray in secret. These impressions became more frequent and insistent; but from some cause, for which I am unable to account, it was five or six months after the incident above re-

lated before I got on my knees in secret prayer.

"After I had prayed in secret, I felt quite comfortable and free from trouble for about three days. But it then occurred to my mind that I was not converted, and therefore not a fit subject to be numbered with the people of God, either in this world, or in the world to come. This thought somewhat alarmed me, and set me to inquiring what I should do in order to get converted. And the answer which my own judgment furnished was, I must pray oftener and more fervently. Such was my ignorance of the way of salvation, that, like the Jews of old, I went about to establish my own righteousness, not submitting myself to the righteousness of God, for I was totally ignorant of it."

Many pages of the manuscript are devoted to the various impressions produced on his mind by what he was then experiencing. For instance, he delighted in hearing the gospel preached, but believing that a convicted sinner ought to live in a state of continual distress from a tormenting fear of hell, he was a continual mystery to himself. He realized that a change had come about, and that he had lost all pleasure in sinful practices that once gave great delight, and that he felt attracted toward all whom he believed to be the subjects of divine grace; yet it never once occurred to him that this change itself was an evidence of the Holy Spirit's work.

This struggle continued for several months. He relaxed no efforts to become a Christian; and at last concluded that he had exhausted all his energies, and had come to the end of the law, and was further away from salvation than when he began. For he saw no ground of hope that the Lord would show mercy to such a wretched ruined sinner as he knew himself to be.

Some space is devoted to what are called the suggestions of the Tempter. They were such as: No further progress being possible, he should abandon all effort and go back to his former mode of life. This being utterly repugnant to his state of mind was rejected. The next suggestion was to cease all effort and remain as he was. This was also rejected.

He was led to reflect on the case of the lepers at the gate of Samaria during a siege, where'n they decided that death awaited them anyhow, unless they went into the Syrian camp, where there was a bare possibility of finding relief. If they did, it was simply death. So he resolved to live as clear of sin as possible, and if it was his unhappy lot to go to hell (and he saw no other prospect), he would go with as little sin as possible. He also determined to do everything that seemed to be a religious duty, without any hope of reward, leaving the result in the hands of God.

Upon coming to this conclusion, he sought an occasion of secret prayer; and deeming a kneeling posture not low enough, he prostrated himself with his face to the ground. But instead of praying, his mind was wholly absorbed in contemplating the

DO YOU SUFFER FROM BACKACHE?

When your kidneys are weak and torpid they do not properly perform their functions; your back aches and you do not feel like doing much of anything. You are likely to be despondent and to borrow trouble, just as if you hadn't enough already. Don't be a victim any longer. The old reliable medicine, Hood's Sarsaparilla, gives strength and tone to the kidneys and builds up the whole system. Get it today.

character of God, and he had such conceptions of His justice, holiness, truthfulness and unchangeableness, as had never occurred to him before. And just here he says:

"Notwithstanding I had heard the gospel preached regularly for nearly a year, and had read much in the New Testament, I was as ignorant of the way of salvation by Christ as if I had never heard His name. * * * I could not comprehend how it was possible that He could save sinners consistent with His character. And while thinking thus, I recalled the apostle's words, 'Christ sitteth at the right of God, making intercession.' I then had a discovery of the satisfaction that Christ had made for sin by His death, and that through that sacrifice God could be just and unchangeable in saving sinners."

At this revelation of the character of Christ as intercessor, he began to pray to Him for relief, but was soon confounded by the suggestion that he was committing a terrible sin in praying to Christ instead of to God. So his distress of mind returned as pungent as it had ever been, but different in character. For it now grew out of uncertainty as to the change in himself. He could not believe that such experiences as he had undergone could be the work of the Holy Spirit. This state of uncertainty continued for about two months longer, and he had become convinced that no other human being had ever been in a situation similar to his own.

DON'T USE SOAP

on your hair. It is too strongly alkaline and will do a great deal of damage. The hair should be of a soft and silken texture. Each individual hair is of delicate construction and requires scientific careful treatment. If your hair is harsh, dry, coarse and scanty then you are not giving it proper treatment. The hair needs food first as the rest of your body and in order to keep your scalp nourished and your hair plentiful and beautiful, you should supply it with the proper food and treatment. The Creoles of Louisiana possessed a formula for keeping the hair beautiful and for many years kept the secret to themselves, but now you may enjoy their discovery by using "La Creole." Hair Color Restorer, the same recipe which the Creoles used. It darkens hair in the natural way and keeps the scalp in healthy condition. For sale by all reliable dealers. Price \$1.00. Manufactured by Van Fleet-Mansfield Drug Co., Memphis, Tenn.

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"Pape's Diapain" makes Sick, Sour,
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lead, refusing to digest, or you belch
gas and eructate sour, undigested
food, or have a feeling of dizziness,
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in mouth and stomach-headache, you
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You realize in five minutes how need-
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dyspepsia or any stomach disorder.
It's the quickest, surest stomach doc-
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B. J. LEONARD

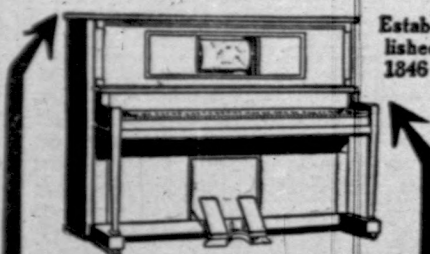
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for over fifty years in the treatment of Indiges-
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Rheumatism and Gout, Catarrh of the Stomach
and Intestines, Skin Diseases, Nervous and Gen-
eral Debility. Send ten cents to pay for packing
and postage. Address: PIEDMONT-BEDFORD SPRINGS
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1846

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makes at lower prices.

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248 Peachtree St., ATLANTA, GA.

NEWS IN THE CIRCLE

MARTIN BALL

Pastor J. C. Black has resigned at
West Albemarle church, N. C., and
the church has called Rev. B. G.
Whitney, who accepts and begins
work at once.

Rev. C. M. Wilbanks, of Middle-
ton, Tenn., has been called to Kos-
suth and succeeds Rev. J. E. Hill,
who takes some churches south of
Meridian.

The First church, Jonesboro, Ark.,
has called Pastor U. S. Thomas, of
Rodgers, to succeed Dr. E. E. Dud-
ley. Thomas was pastor there sev-
eral years ago and this is a re-yoking.

Editor-Lecturer-Evangelist Will D.
Upshaw, of Atlanta, Ga., is conduct-
ing a meeting in Baylor College,
Belton, Texas. President J. C. Har-
dy asks prayer for a great meeting.

Pastor H. B. Taylor, of Murray,
Ky., will meet C. R. Nichol, Camp-
bellite, in debate at Belmont, the
23rd of November. When Taylor
gets through with him, he will not
look as large as a nickel.

It is stated on good authority that
the whiskey and beer trusts are de-
termined to put \$50,000,000 in an
effort to defeat national prohibition.
If money can accomplish it, they will
succeed.

It is thought that R. A. Eddleman
will come to an important field in
the Delta and Missionary W. R.
Cooper is at work trying to locate
other pastors. We need several good
men.

Highland Park church, Louisville,
Ky., has extended a unanimous call
to Rev. A. M. Rodgers, of Magnolia,
Ark. It is thought he will accept.
Pastor A. F. Cagle closes his work
there next Sunday.

The State Mission Board of Ken-
tucky will report to the General As-
sociation which convenes soon at Jel-
lico, Tenn. One thousand more con-
versions and 700 more baptisms this
year than last.

Rev. L. B. English, now complet-
ing his studies in the Louisville Sem-
inary, has been called to the pasto-
rate of the Madison avenue church,
Covington, Ky. He has signified his
acceptance.

It is announced that Dr. Weston
Bruner has accepted the call to St.
Charles church, New Orleans. He
is certainly one of our strong preach-
ers, but was doing a great work
where he was.

The Baptist Courier appears this
week in a splendid thirty-two-page
form—a denominational number. The
photographs of the men who have
in charge the general State work are
excellent.

President L. R. Scarborough, of
the Fort Worth Seminary, recently
assisted Pastor M. E. Dodd in a
meeting with the First church, of
Shreveport, La. There were 110 ad-
ditions and the church much revived.

Pastor C. Cleveland Kiser, of
Aberdeen, is now in the hospital at
Memphis, for an operation. He will
not be able to attend the convention
at Hattiesburg. May he soon recover
to return to his work, which he pros-
ecutes so well.

After trying to get the churches
to adopt the systematic Scriptural
plan of giving it comes from some
quarters that have been persistent
in urging it, that there are "dang-
ers of a systematic plan." What
are pastors to do?

Hall-Moody Institute, Martin,
Tenn., has secured the services of
Prof. M. W. Robinson as field agent.
He is a very prominent educator in
Tennessee. His first and main ef-
fort will be to secure an endowment
for the ministerial department.

The church at Belzoni has called
Pastor Pope for full time and the
salary has been subscribed. This
will leave Isola and Inverness to
form a good field with half time
each. These are splendid churches
with excellent membership.

Can any one speak of God as
Father of the man who does not be-
lieve in Christ as a personal Savior?
"Ye are all the children of God by
faith in Christ Jesus." Can an un-
saved sinner say, "Our Father, who
art in heaven?"

Miss Chiles, who sailed for Fu-
kuoka, Japan, where she will take
up kindergarten work, under the
auspices of the Foreign Mission
Board, is a native of Hazlehurst, and
a graduate of the I. I. & C. and of
the Louisville Training School.

BOILS NEEDN'T BOTHER YOU

Gray's Ointment puts an end to
them right away. This remarkable
ointment was first prepared in 1820
by a North Carolina physician. For
nearly a century the American peo-
ple have found it the most effective
preparation for all eruptions and
abrasions of the skin, burns, cuts,
wounds, bruises, boils, carbuncles,
ulcers, sores, etc. It speedily heals
the skin trouble, and prevents the
development of blood poisoning
which not infrequently rises from a
neglected sore or cut. "The best
remedy I ever tried for risings, and
all my friends who have tried it say
it beats anything they ever used,"
writes Miss E. M. Mauley, Auburn-
dale, Fla. Keep a box in the house.
25c at druggists. Get a free sample
by writing W. F. Gray & Co., 809
Gray Bldg., Nashville, Tenn.

The Philadelphia Public Ledger
tells about a Scottish boy and an
English boy who were fighting des-
perately, when their mothers appear-
ed and separated them. The Scot-
tish boy, although the smaller, was
the more pugnacious.

"What garred ye fight a big lad-
die like that for?" said the mother
as she wiped the blood from his nose.

"And I'll fight him again," said
the boy, if he says Scotsmen wear
kilts because their feet are too big
to get into their trousers!"

Household Economy

How to Have the Best Cough
Remedy and Save \$2 by
Making It at Home

Cough medicines, as a rule contain a
large quantity of plain syrup. A pint of
granulated sugar with 3/4 pint of warm
water, stirred for 2 minutes, gives you
as good syrup as money can buy.

Then get from your druggist 2 1/2 ounces
Pinex (50 cents worth), pour into a pint
bottle and fill the bottle with sugar
syrup. This gives you, at a cost of only
54 cents, a full pint of really better cough
syrup than you could buy ready made for
\$2.50—a clear saving of nearly \$2. Full
directions with Pinex. It keeps perfectly
and tastes good.

It takes hold of the usual cough or
chest cold at once and conquers it in 24
hours. Splendid for whooping cough,
bronchitis and winter coughs.

It's truly astonishing how quickly it
loosens the dry, hoarse or tight cough
and heals and soothes the inflamed mem-
branes in the case of a painful cough.
It also stops the formation of phlegm in
the throat and bronchial tubes, thus end-
ing the persistent loose cough.

Pinex is a highly concentrated com-
pound of genuine Norway pine extract,
combined with eucalyptol, and has been
used for generations to heal inflamed
membranes of the throat and chest.

To avoid disappointment, ask your
druggist for "2 1/2 ounces of Pinex," and
don't accept anything else. A guarantee
of absolute satisfaction, or money prompt-
ly refunded, goes with this preparation.
The Pinex Co., 257 Main St., Ft. Wayne,
Ind.

**PARKER'S
HAIR BALSAM**
A toilet preparation of merit.
Helps to eradicate dandruff.
For Restoring Color and
Beauty to Gray or Faded Hair.
50c and \$1.00 at Druggists.

HINDER CORNS Removes Corns, Cal-
louses, etc., stops all pain, ensures comfort to the
feet, makes walking easy. Use by mail or at Drug-
gists. Hineox Chemical Works, Patchogue, N. Y.

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Write Today for Booklet Describing This
LATEST IMPROVED
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4 pound Feather Pillows \$1.00 pair. New Clean, Odorless,
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Guaranteed. Write for FREE catalog and wonderful FREE
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"BOSS" PORTABLE CORN MEAL MILL

The best
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world. Every
farmer owning
any kind of pow-
er should have
one for grinding
his own and his
neighbor's meal.
It pays hand-
somely. For de-
scriptive circu-
lars, cuts and prices, address
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TRY MURINE EYE REMEDY**
No Smarting—Feels Fine—Acts Quickly.
Try It for Red, Weak, Watery Eyes and
Granulated Eyelids. Illustrated Booklet
on each Package. Murine is compounded by
our Oculists—not a "Patent Medicine"—but
used in successful Physicians' practices for
many years. Now dedicated to the public
and sold by Druggists at 5c and 50c Per
Bottle. Murine Eye Remedy in Aqueous, Talcum, and Eye
MURINE EYE REMEDY CO., CHICAGO

FROM PLATTSBURG.

Brother P'Poole and his singer,
Hubbard Davis, brought to this
church a season of great refreshing
during the past week. These gospel
messages are great. We hope to be
fortunate enough to hear them again
soon.
Very truly,
W. J. WEBB.

YOU WOULDN'T BE SUFFERING
from that painful skin trouble if you had tried
Tetterine, because just a few boxes would
have quickly soothed and healed it. Mrs.
Thomas Thompson, Clarksville, Ga., says: "I
suffered fifteen years with tormenting eczema.
Nothing did me any good until I got Tetterine.
It cured me. Am so thankful." Tetterine
is dependable for Eczema, Tetter, Ringworm,
Acne, Salt Rheum, Itch, and all Scaly Patches,
Piles, etc. 50c at druggist's or by mail from
Shuptrine Co., Savannah, Ga.

DESTROYED BY STORM.

Until we could get together in con-
ference and determine what we could
do for ourselves toward rebuilding
our little church at Lake Shore,
which was completely demolished by
the recent Gulf coast storm, we de-
ferred making any announcement of
the disaster. The church was blown
down and all the fixtures, including
the organ, chairs, lamps, etc., were
destroyed.

We had just finished paying for
the building. The last note of
\$56.20 was paid about a week before
the storm. The building cost about
\$500.

At a recent conference we decided
that the greater part of the material
can be used in rebuilding. We have
undertaken the task of erecting the
building, depending upon ourselves
and few friends for the labor. We
are not sure this can be done, but
trust we can do that much for our-
selves. But we need some financial
assistance and this appeal is to in-
dividuals and churches charitably
disposed.

By way of explanation, I will say,
this little church is located in Han-
cock county, on the L. & N. railroad,
right in the very heart of Roman Cath-
olicism. Our members are princi-
pally converts from the Catholic
faith. As an evidence of what we are
doing, I will merely state that last
Sunday I received and baptized into
the fellowship of the church a Cath-
olic lady. Great destitution, both
spiritually and financially, prevails
in this community. There is not an-
other field in the State that needs
the gospel any more than Hancock
county along the Gulf coast.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated,
cleanse little bowels with "Cal-
ifornia Syrup of Figs."

Mothers can rest easy after giving
"California Syrup of Figs," because in
a few hours all the clogged-up waste,
sour bile and fermenting food gently
moves out of the bowels, and you have
a well, playful child again.

Sick children needn't be coaxed to
take this harmless "fruit laxative."
Millions of mothers keep it handy be-
cause they know its action on the
stomach, liver and bowels is prompt
and sure.

Ask your druggist for a 50-cent bot-
tle of "California Syrup of Figs," which
contains directions for babies, children
of all ages and for grown-ups.

Brethren, won't you please present
this matter to your congregations at
once and secure a contribution for
this worthy cause? We cannot af-
ford to let the work suffer at this
needy place. This is a very strate-
gic point. The Catholics have a
large church here.

Any contributions sent to the un-
dersigned at Bay St. Louis, Miss.,
will be thankfully received and wise-
ly expended. Pray for me in this
needy field.

Yours fraternally,
J. W. WEATHERSBY,

Bay St. Louis, Miss.

STOPS TOBACCO HABIT

Elders' Sanitarium, located at 513
Main St., St. Joseph, Mo., has pub-
lished a book showing the deadly
effect of the tobacco habit, and how
it can be stopped in three to five
days.

As they are distributing this book
free, anyone wanting a copy should
send their name and address at
once.

RIGHTON.

I am here assisting E. R. Hender-
son in a meeting. This is a town
of about 3,000 people. It is a mill
town, situated in the long leaf pine
belt. The church has about 275
members and has some choice spirits
in it. The people are mostly young
—very few old members. There are
a great many transients, too. But
the church is on a substantial basis,
as most of its members are perma-
nently located. Brother Henderson
is doing a great work in developing
the church. He develops by giving
the truth and lets the truth develop.
We are having fine crowds and some
visible results. This is my tenth
week in meetings this summer.

Fraternally,
W. A. JORDAN.

GAINESVILLE MEETING.

The Gainesville meeting began on
the fourth Sunday in September. We
had E. S. P'Poole and his singer,
Herbert Davis, with us. We ran two
meetings at the same time, preach-
ing at Corinth in day time and at
Gainesville at night. We had a great
meeting, notwithstanding the storm,
which, of course, hindered some of
the brethren. If you want a revival
in your church, invite P'Poole and
Davis; they surely make a fine
team.

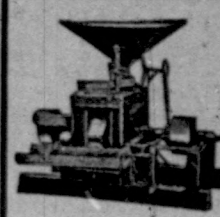
Brother P'Poole is a great preach-
er and Brother Davis is a fine singer
and also a personal worker. Breth-
ren, don't be afraid of P'Poole be-
cause he is an evangelist; he does
not use high-pressure methods.

Yours in His name,
A. H. MILLER.

This news note appears in the Bat-
tist Standard. It is from Pastor J.
P. Burk, Balinger, Texas: "Three
young preacher boys made their ar-
rival at my house Monday night, Oc-
tober 11. They seem to be observ-
ing Mark 6:10. Mother and babies
doing well."

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

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THE fastest, cleanest grinding, trouble and fool-
proof mill made. Designed especially for com-
munities in which corn is grown for local consump-
tion. The suction fan is built-in which absolutely cleans
the corn of all dirt and trash, thus insuring pure, wholesome meal.
The McBee Mill is modern in every detail and is shipped fully equipped. Any
one installing this mill will soon be able to pay for it by grinding corn for his neighbors.
Write today for Catalog K.

McBEE ENGINE AND IMPLEMENT CO., Lexington, Miss.

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because the frame is of extra heavy semi-steel and the wood work is
solidly dove-tailed to it. The seats have noiseless hinges and cannot
loosen, and are extra wide. The frame has no scroll work to catch
dust and the high arch makes sweeping easy. The only desk made
in the South. Send for our descriptive catalogue.

SOUTHERN DESK COMPANY, Box 3300, HICKORY, N. C.

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One of the oldest and best equipped colleges in the State.

A strong faculty; best moral surroundings; health con-
ditions ideal. Clinton is third in contest for cleanest towns in
Mississippi in her class.

Self-Help Club for 150 poor boys; dormitory on co-opera-
tive plan.

Best location for college in State.

450 students last session.

Next session opens September 15, 1915.

Send for catalogue.

J. W. Provine, Ph. D., LL. D., Pres.

CLINTON, Hinds County, MISSISSIPPI

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taining sample lessons sent free.

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B. Y. P. U. Quarterlies — two
grades; other supplies for B. Y. P. U.

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NASHVILLE, TENNESSEE

WANTED Poultry and Eggs

We have the greatest facilities for marketing Poultry and Eggs in the State and are
the only firm in Jackson making a specialty of it. This insures best prices. Write
today for full information. References: Merchants Bank & Trust Co., Jackson, Miss.

Alexander Produce Co., Box 265, Morrison Bldg., W. Jackson, Miss.

Sunday School Lesson

BY A. J. AVEN, LL. D.

November 14, 1915.

DANIEL IN THE KING'S COURT.

Daniel 1:8-16, 19, 20.

Introduction.

"For world's temperance Sunday we have one of the most inspiring lessons in the Bible. The courage and faith of the Hebrew youths and their devotion to God amid pagan surroundings are worthy of careful study. The story of Daniel and his companions is most interesting and uplifting. We leave the history of Judah under Joash and pass onward nearly three centuries to the beginnings of the Jewish captivity to study the story of Daniel which has been an inspiration to millions of young men in all ages."

Lesson Teachings.

A Purpose.—"But Daniel purposed in his heart." The idea in the word "purposed" is "to place before." Now this young man had something before him. But he not only had placed something before him, but he had decided in his mind some things necessary to its being accomplished. He had a vision. It is the young man who sees vision. The character of the vision depends on the character of the medium through which he receives his vision. Green glasses give a green tint to everything seen through them. So yellow glasses would cause objects seen through them to appear yellow. Or extending the figure a little further, a vision through eyes red with alcohol is refracted in proportion to the greatly increased density of the debauched mind and soul. The medium through which the vision must pass.

Defilement of High Living.—Note that Daniel would not partake of the meat of the king. Further more, note that "meat" and "wine" are put along side by side as dangerous to the best welfare of the health. It is to be understood from this statement that intemperance is not confined to the use of intoxicating liquors. Properly interpreted, intemperance covers the whole field of excesses. Note, please, that this course of Daniel was not a sudden decision. He was well educated and developed in everything that it takes to make an ideal young man. The king had ordered that there should be brought "children in whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace" (Dan. 1:4). This young man was an ideal specimen of humanity. But note this description involves two important elements—an educated mind and a spiritual soul. His education was all round and all through. The trained mind enables one to have a vision, the spiritual soul to focus the vision on right, and a physical

perfection enables one to execute his purposes, none of which is trusted when the stomach is full of alcohol.

Daniel in Favor.—God brought Daniel in favor with the prince of the eunuchs. In this, I think God had no very difficult task, for to a right thinking man, a youth of Daniel's character would be very attractive. A bright, active and moral young man, he would seem, would attract even a bloated eunuch. It is a noteworthy fact that usually a man or woman of high worth attract even the worst. Once I had a drunkard to ask me to take a drink with him. When I refused, he advised me never to touch liquor. That man is still living, and shows every evidence of being my friend and I feel sure has always had more respect for me than he would have had if I had indulged in a few social drinks with him. But there is more involved in being in favor with the prince of the eunuchs than simply a high admiration, and it did take a supernatural power to overcome this—the fear of the king. "Faces worse looking" would not be very safe for the eunuch, so bringing Daniel into favor involved both friendship and the overcoming of fear—all of which God brought to pass through the instrumentality of the splendid character of Daniel.

Daniel's Suggestion.—Judgment is the chauffeur of the man's entire power, both intellectual and locomotive. We notice from almost every daily paper accounts of disasters caused by reckless driving of chauffeurs who had first wrecked their judgment by the use of liquor. Now instead of Daniel being egotistic about his superior qualities and showing a stubborn will, he displayed a reasonable side to his life when he suggested that they should "prove thy servants" ten days. If the appearance of the young Hebrews was the only thing in the way, just try the thing out and be convinced. This common sense course could not have come from a man whose stomach was stuffed with the king's meat and whose judgment was distorted with the king's wine.

The Experiment a Success.—"And at the end of ten days their countenances appeared fairer." The laws of nature are divine and are absolutely true to those who obey them. Even the old Roman poet observed possibly without understanding it that "Virtue has its own rewards." Every draft drawn must be honored sooner or later, but at the same time every deposit of character is duly recorded, and when the expenditures are made in a sane way, the balance will be correct, and the account safe.

The Young Men Honored.—These boys were highly favored. And while Daniel's intellectual ability must be ascribed to God, it brings to mind the great and encouraging fact that nothing in these days so ennobles men's intellectuality as does

HILLMAN COLLEGE For Young Ladies

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W. T. LOWREY, LL. D., President

the spirit of God. "The king communed with them." Of course he wanted to see how his young men were getting on in their preparation for the special work for which he was training them. And he found the total abstainers superior to the others at every point. And when he examined them, the king found them ten times better than all the others, a most significant fact.

EGGED, BUT EAGER, IN LOUISIANA.

Some days ago a band of brethren went into a community to conduct a prayer service. There were no Christians in that community. There were several hundred people present in the schoolhouse. The first witness for Jesus was a humble layman who told his story of Jesus in an earnest, kindly way. Just as he was finishing his testimony, some one threw an egg at him which missed him, struck the wall near by and bespattered many people. But this did not deter the Christly people who had gone into that community to witness for their Savior. Immediately a timid young woman mounted a seat, as there was no platform to mount, and begun reading and explaining the tenth chapter of Matthew. So kindly and so earnestly did she witness for Jesus, that in just a few moments perfect silence reigned throughout the large crowd who now gave perfect attention, and when she had finished telling her story of Jesus and His love, more than seventy-five people crowded around the workers confessing that they had never heard that wonderful story, and begging them to come again.

Many of these people are intelligent, but have never been permitted to know the blessed story of our God. There are literally tens of thousands of such people in this State. Let us hurry forward bearing to them the glad story of Jesus. They are hungering to hear it. Oh, so hungry! Some of them have been waiting three score years—yes, four score—while the people of God have tarried with the Bread of Life.

Southern Baptists have no other field of such sorrowful destitution as that which abounds in Louisiana. The backwardness of our people is absolutely heartrending. I have worked much in the mountains of Tennessee, North Carolina and Virginia. I have seen many mountain homes. I have seen none anywhere more thoroughly pitiable than some I see in this lovely State. We need the prayers of God's people. We need financial help to rush the Bread of Life to the famishing multitude in sin-cursed Louisiana.

G. H. CRUTCHER, Cor. Sec.

EAT LESS MEAT IF BACK HURTS

Take a Glass of Salts to Flush Kidneys if Bladder Bothers You

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

DELTA MEETINGS.

On October 12th I closed a meeting with the little church at Tutwiler, as a result of which quite a number professed faith and were received into the church, and a committee was appointed to secure plans and subscriptions for the erection of a church building. Rev. S. B. Ferguson has recently taken charge of the work here and is held in high esteem by the people. Tutwiler is a growing railroad town of no small importance; its citizens are above the average in intelligence, and the town, which already boasts of good Methodist and Presbyterian meeting houses, presents a splendid opportunity to us Baptists. The anticipated building enterprise will need our help and deserves it, and the money we expend here cannot fail to be a paying investment.

Our singing during the meeting was led by Mr. Robt. L. Cooper, of Aberdeen, which is only another way of saying that it was strictly first-class. Any pastor or evangelist who wants the help of a splendid gospel singer should correspond with Mr. Cooper.

On Monday, November first, I go to Sumner for a meeting with Pastor Measells, and the prayers of the brethren will be appreciated.

HARRY LELAND MARTIN.

ATTENTION! FIRE!

I have just had the pleasure of attending the meeting of a Baptist association, which was, "one of the best meetings of that body ever held," so we heard said. And then, again, we heard some who expressed a different opinion. In my humble opinion, the associations are rapidly coming to the point that the real object for which they were organized is going to be defeated. The real business of the association has to be put through in a rush, time not being taken for its proper consideration by those whom it most vitally affects, so as to give time for some field agent, secretary or representative of some phase of our work, to make a speech on his particular hobby. At this association, which lasted only two days, were six or eight of these men, who each and severally had to put his cause before the association. As a result, most of the time was given over to them.

Now, I appreciate these men; most of them are my personal friends. I am in perfect sympathy with their work. But I do not believe that the associations are the proper places to present these subjects, but that it should be done at the individual churches. I do not believe that the associations are the places to take various and sundry collections, as usually it will be found that those who are interested enough to be at the association are the ones who are the most liberal and have the biggest

burden to bear when anything is to be done at home. (Lest I be taken as a "tight-wad," I believe in and practice tithing.)

Now, I heard numbers of delegates say that if the present conditions continued that it would not be long before the country churches would hardly be represented at all in the association; they would be given over entirely to the town churches and visitors. It is time for a change, so I think. Let our field men put their causes directly up to the churches and not monopolize all the time of the associations.

A LAYMAN.

ADVICE TO A DAUGHTER.

The following, by one of the best men I have ever known, who some years ago rested from his labors, is a letter from a father to his daughter as she was beginning the responsible work of a teacher. I send it for publication, believing the good advice it gives will be helpful to others—to both parents and children.

I. H. ANDING.

Advice to E—

Dear Daughter:

As much as possible, always be cheerful, pleasant and agreeable. Try never to give down and become despondent or gloomy, but always remember that after the cloud passes over the sun shines again as bright as ever.

Abstain from every appearance of evil. Watch and avoid all temptations to wrong as you would poison. Don't forget this.

Apply yourself well to the attainment of useful knowledge, and don't neglect the improvement of your mind, always remembering that your life will be what you make it, with the help of divine aid, for which you should never forget to ask the Lord. Don't forget to go to Him for help all the time, but especially when trouble or trials come, be sure to take it to the Lord in prayer.

Be careful in your school work to avoid partiality, and always be kind and courteous to your students, and teach them the great importance of being so themselves.

Cultivate a spirit of honesty towards others' faults, and be always noticing for your own, and striving all the time to correct them. Strive as much as possible to do to others as you would have them do to you. Your father,

Thursday, May 29, 1890.

Dr. Jno. T. Christian, First church of Hattiesburg, recently visited his old home church at Campbellsburg, Ky. He was cordially greeted and great congregations waited on his ministry, during a series of meetings, in which the church was much revived and fourteen new members added.

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It has been aptly said that Stevenson was one of the few authors who could not put pen to paper without saying something graceful and worth reading. Even his private correspondence, written without thought of future publication, breathes this same rare atmosphere of perfection.

Stevenson's versatility was amazing. As a good old swash-buckling tale of adventure, "Treasure Island" is a classic. Poe never excelled "Markheim" or "Dr. Jekyll and Mr. Hyde" in the field of the weird. For fertility of plot and sustained interest, what could excel "The New Arabian Nights"? Critics unite in pronouncing the writing of child literature as among the most difficult of arts. The manner in which Stevenson catches the beautiful spirit of childhood in his rare "Child's Garden of Verse," is well nigh perfect. As an historian he had few equals. One gets a more vivid picture of Scotland in the days following the Stuart Rebellion from "Kidnapped" than from volumes of history. For sheer perfection of form "The Sire de Maletroit's Door" and "A Lodging for the Night" is unmatched. As an essayist he had no peer; as a novelist, his pre-eminence stands unchallenged throughout the world.

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FROM LEAKESVILLE.

I have been in meetings at the following places:

Beaumont, with Brother L. K. Turner. Was there last year, and twenty-five were added to the church. This year there were thirty-four. Brother Turner is well beloved.

Evergreen, in Wayne county, near Eucutta, where there were twenty-seven additions and two fine young men told of a call to the ministry. They have one of Mississippi's choice preachers in the person of Brother J. M. Phillips. My stay with this brother was a blessing to me.

Mount Olive, in Scott county, with Brother W. S. Blackman, where there were no additions, but a Sunday School was organized, and a prayer meeting started, and a promise to build a much needed new house.

The next week was spent at Washington (not D. C.), in Greene county, with Brother S. W. Johnson, who has led his people to build a house. There were only two additions, yet I fear I should not have used the word "only." One for baptism, and her mother refused to allow her to be baptized.

Brother J. W. Harvey, of Durant, assisted us in a meeting at Sand Hill, in Greene county, with glorious results, receiving twenty-two into the church, this being his second meeting with us, and we gave him an invitation to come back another year to preach in our new house.

Brother L. Bracie Campbell helped me at Salem church, near Leaksville, where there is one of the best churches I know of. We had a good meeting; three additions—two young men, two of whom lead in public prayer now.

Brother Campbell also helped at Leaksville, or rather, held the meeting as I was in bed with a poisoned foot. Fine results—six received and the church greatly benefitted, as well as the town generally.

Brother Eugene Stephens, of near Meridian, assisted at Fellowship, in Greene county, where we had eleven additions. Brother Stephens has been with us four years and will be back next year. He is one of the few men I know that can come back—I mean so many times with increasing results.

The Salem brethren decided to hold a few days' meeting in the

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Save your hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf. There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

Adamsville neighborhood, where there were seven additions, and much good resulting otherwise. This point is four or five miles from the Salem church. Those uniting with the church were received into Salem, which itself a year ago was an arm of Leaksville.

This has been a good year with me in many respects, for all of which I am profoundly grateful.

Your busy brother,
TOM TOMLINSON.

IT IS A SAD SIGHT

To see the face of a pretty girl made unsightly by scaly spots or ugly pimples. We would pity such, were it not so easy to rid the skin of these disorders. Tetterine quickly and permanently ends rough scaly patches, pimples, eczema, tetter, ringworm, itch, etc., and all cutaneous affections. It is certain to result satisfactorily. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

A well-known specialist has received the following letter:

"Dear sir—Some time ago I came by your office and I told you that my wife wasn't so well like she might have been, she was weak and not able to do washing and ironing like she used to and perhaps you can remember what I said to you. You gave me some medicine to cure up her weakness and after she took it two weeks she got up out of bed and hit me over the head with a bed slat and knocked me nonsensical. She said she was glad to be weak so she could stay in bed a-while. Your medicine made her so strong she drags me around by the collar of the coat and makes me do the washing and ironing and stands over me with a bed slat and hands me a buff when I try to quit. I ain't had no chance to go fishin' sints she took your medisin, she is so strong she don't do no work at all, but makes me do it.

"I just rite to tell you that yure medisin aint no good and yure a fakir I just wanted you to make her so she could work and not so she could lick me. Next time I will go somewhere else. You ought to be doctoring horses.

"Yours truly,
"AMGUS TRIBBONS."

In one of the Southern States the negroes are great patrons of a matrimonial agency. One darkey, anxious to find a wife for his son, went to this agent, who handed him his list of lady clients. Running through this, the man came upon his own wife's name, entered as desirous of obtaining a husband between the ages of twenty-eight and thirty.

Forgetting about his son, the darkey hurried home to announce his discovery to his wife. She was not at all disturbed.

"Yes," she said, "I done give him my name. I puts it down when you was so sick in de winter and de doctor says we must prepare for de worst."

A Yankee clinched his argument with an Englishman as to the relative size of the Thames and Mississippi, by saying, "Why, look here, mister, there ain't enough water in the whole of the Thames to make a gargle for the mouth of the Mississippi!"

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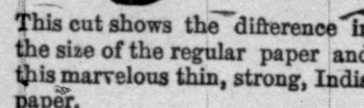
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This cut shows the difference in the size of the regular paper and this marvelous thin, strong, India paper.

The Baptist Record

A Swedish farmer, who lived on his wheat farm in Minnesota, was taken ill, and his wife telephoned the doctor.

"If you have a thermometer," answered the physician, "take his temperature. I will be out and see him presently."

An hour or so later, when the doc-

tor drove up, the woman met him at the door.

"How is he?" asked the doctor.

"Well," said she, "I ban put the barometer on him like you tell me, and it say 'Very dry,' so I give him a pitcher of water, and now he ban gone back to work!"

CHURCH DESTROYED BY STORM.

Many will regret to hear that our mission church at Lakeshore was destroyed by the recent storm upon the coast. Its history reads like a novel. It was organized by only a few members, under the leadership of Rev. Buchanan, who, no doubt, was killed, as he mysteriously disappeared. They were greatly opposed and persecuted by the Roman Catholics.

After Mr. Buchanan's death, the little band was like sheep without a shepherd until Brother McCardle and another minister started the work again and succeeded in securing several members among whom was a Roman Catholic who was baptized, regardless of the many threats made. Then again for several months they had no pastor, yet kept busy erecting them a house of worship. Our State Board came to their rescue by sending the writer to them as pastor and assisting them some upon their house of worship. We found only thirteen members, many of whom were children waiting our arrival. God alone knows our struggles yet within six months after arriving, our number had grown above thirty members, several being heads of Roman Catholic families. Owing to the combined opposition of the Roman Catholic priests and a Methodist minister who was recently killed by a train enroute there, the work has had but little growth since, save they have been holding the fort for God's glory. Brother and Sister R. C. Crysell, who have done so much for the church, paid the balance of debt upon the building just before the storm. This they did by great sacrifice. Some of God's most faithful of earth are among its members. Many of these have come into the Baptist church under great persecution. They occupy one of the greatest missionary fields on earth, being the only Baptist church on the L. & N. railroad east of New Orleans, for a distance of fifty miles, surrounded by Catholicism and the godless atmosphere of the coast. No place is in greater need, yet today their building lies flat upon the ground with their organ and seats broken, yet criticised no doubt by their godless and merciless persecutors.

Shall the Baptists of Mississippi see the good work they have so gloriously begun now stop and pro-

gress be hindered forever, or will they go at once to their rescue? No doubt God put it into the heart of our editor to make that noble appeal for Roman Catholic territory which he made just before the storm. Here is your opportunity! The land is before you. Will you possess it? To delay is half to fail! Although we are in another state, we desire to join God's faithful in Mississippi who are upon the firing line, to send a prayer meeting or Sunday School offering to those dear saints who are in so great need. However small the offering from each may be, if given by each church, we all shall share the victory even from the jaws of defeat.

Brother pastors and superintendents, our people will gladly respond if given an opportunity. Will we do it for Jesus' sake? God grant we shall! God bless you!

Yours in Christ,
CARL M. O'NEAL.

Luverne, Ala.

YOU WILL WRITE A LETTER LIKE THIS

I wish that I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

10 CENT "CASCARETS"
FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

701 Barnard Street, Savannah, Ga., Dec. 28, 1910.
Mr. N. F. Shivar, Shelton, S. C. Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet, for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so rapidly blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.
Leeds, S. C., March 2, 1911.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.
These are not selected cases, nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, gall stones, kidney or liver disease, or any chronic ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willingly refund your money—every cent. Sign below:

Shivar Spring,

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Judah's posterity.

1 CHRONICLES, 2.

53 Duke Kē'nāz, duke Tē'man, duke Mib'zar,
54 Duke Māg'di-el, duke I'ram.
These are the dukes of E'dom.

CHAPTER 2.

1 The sons of Israel. 2 The posterity of Judah by Shimon. 3 The children of Issachar. 4 The posterity of Zebulun. 5 The posterity of Manasse. 6 The posterity of Ephraim. 7 The posterity of Benjamin. 8 The posterity of Simeon. 9 The posterity of Gad. 10 The posterity of Asher.

THESE are the sons of 'Is'ra-el: Reu'ben, Sim'e-on, Lē'vi, and Jū'dah, Is'sa-char, and Zēb'u-lūn, 2 Dān, Jō'seph, and Bēn'ja-min, Nāph'ta-li, Gād, and Ash'er.

19 And

Cāleb

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20 And

begat

21 And

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22 And

three

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Gū'e-ad

23 And

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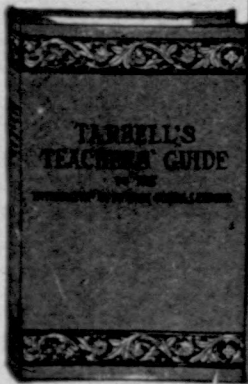
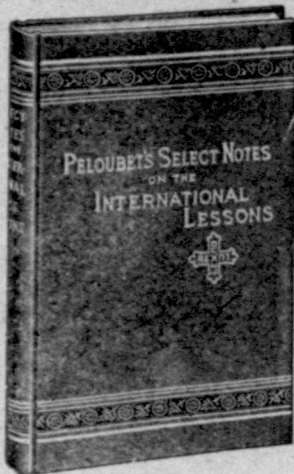
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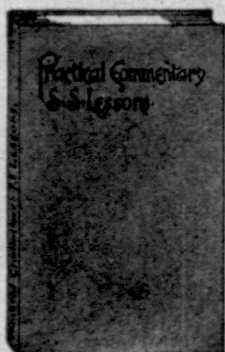
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Whereas, it has pleased our Heavenly Father to take from our midst our dear brother, W. H. Barron. We bow in meek submission to His will. He was faithful in all the relations of life, especially in his duties to his church and Sunday School. As a teacher he was efficient and helpful.

Therefore, in behalf of the Sunday School of the Crystal Springs Baptist church, and especially of his class, we offer the following resolutions:

Resolved, first, That in the death of Brother Barron our church has sustained an irreparable loss and our Sunday School one of its most efficient teachers, but we know that our loss is his eternal gain.

Resolved, second, That we try to emulate his example, that we, like him, may though called suddenly away, be ready and willing to obey the summons of our Master.

Resolved, third, That we tender our sincere and heartfelt sympathies to the bereaved family.

Resolved, fourth, That these resolutions be published in the Meteor and The Baptist Record, and a copy spread on the minutes of the Sunday School and one sent to the bereaved family.

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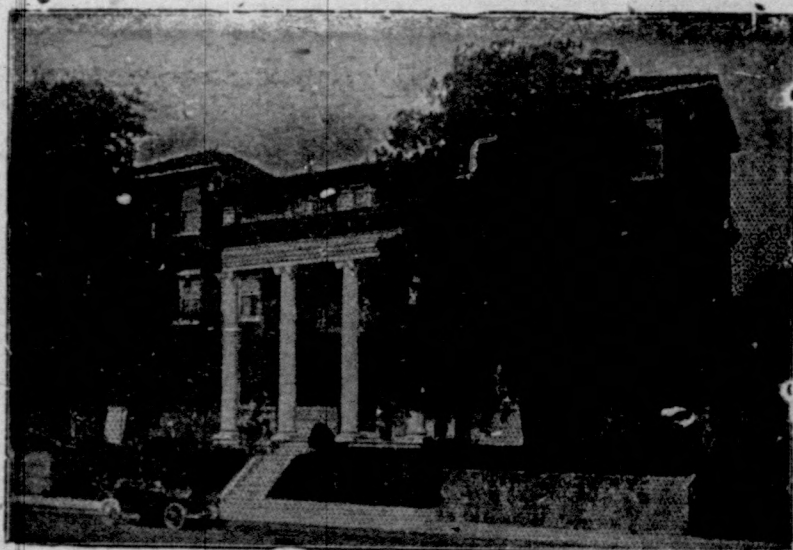
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